

A
TRUE COPY
OF THE
SPEECH

OF
Mr. Francis Johnsons, alias Dormore, alias Webb;
alias Wall;

A PRIEST

OF THE

Church of Rome)

(Who was Convicted before Mr. Justice Atkins, at Worcester, last Lent-Assizes, upon an Indictment on the Statute of the 27 Eliz. Cap. 2.) Which he spake upon the Ladder, immediately before his Execution, on Fryday last, August 22. 1679.

With ANIMADVERSIONS upon the same.

Almighty God, out of his infinite Goodness to this World, through the Merits of his Son Christ Jesus, ordained or made choise of Three Vertues, whereby we must walk: which are these, viz. Faith, Hope, and Charity. First, By the Virtue of Faith, we are to believe all things that are done in this World. Secondly, By Virtue of Hope, we are to believe and hope for all things in another World: And the Reason why Christians do believe this Hope, is to bring and conduct them to Salvation in the other World. And if we Hope in God, we cannot but Believe God: For with the Mouth, Confession is made; but with the Heart, (and through Faith) we must believe unto Salvation. So that Faith is not to be trodden under Foot, or to be hidden under a Bushel; but to be set upon a Candlestick. Luke the 12th. Whosoever doth confess me before Men, him will I confess before the Angels of God: And him that denies me before Men, him will I deny before the Angels of God. And therefore, all are bound to believe, that there is but one Faith; and if but one Faith, then but one Christian Faith. There is but one Faith, one Lord, one Baptism: And if it be so, How can this stand with so many Sectaries as there are? And if there be one Faith, How can this be?

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I be-

I believe the Creed of St. Athanasius, (which is in your Common-Prayer-Book) and there it is said, That whosoever will be saved, 'tis necessary before all things, that he hold the Catholick-Faith; and that if he keep not that Faith whole and undefiled, he shall perishe everlastingly. And as St. James saith (James. i. 10.) He that keepeth the whole Law, and yet offendeth in one point, is guilty of all: So they that believe, must be all of the same Faith. And that the right way be done, I do appeal to all the Saints that are gone before; of whom it is said, Heb. 11. That their Faith was such, as by it they stopp'd the Mouths of Lyons, they turned the Edge of the Sword, and caused the Fire to cease, that it should not burn: And They were up & fled so, they wandred about in Sheep-Cloathing, and Goats Cloathing. Therefore, I say, there must be an Unity of Faith.

desire all Catholics consider this. That it is better to be Reviled by Man
 in this World, than to be Reviled by God in the World to come. **1st Faith**
 its fact. The Catholic Church is built upon a Rock. And **Mat. 18.** He who
 will not believe the Church, let him be a Heathen and a Publican. This Faith
 must be Establish'd so in every one, because **Christ** said, He would send the Holy
 Ghost, and he shall shew us (or them) what to do. This is the Rule of Faith:
 This Faith was publish'd at Rome: and **St. Paul** writing to the Christians
 there, Rejoice in the Faith: For was known in the whole world. **1st Faith**
 therefore, Baptizing all Nations in the Name of the Father. And this is the Faith
 which I Confess and Believe in, and which I say for.

I come now to speak of the Second Vertue, which is *Hope*. I Hope, I shall have Mercy, that neither Eye hath seen, nor Ear heard, nor can be enter into the Heart of Man to conceive.

Those that have *Hope*, shall be as *Mount Zion*, that shall not be Removed: Those that have *Firm Hope*, there is nothing can disturb them; because *David* saith, That God is round about *Hiss*, that do hope in Him, as the Mountains are round about *Jerusalem*.

I come to the Third Virtue, and that is *Charity*. It's true, now this Body of mine in this Shipwreck, is full of Sins; but when the Shipwreck is over, I shall come to inherit that *Rock*, that shall never fall. Now, wellcom Shipwreck, that makes the Body suffer, but brings the Soule to that Haven which is Joyful. Now may there be, that talks much of *Charity*, how good and it, and how that practice it. This is the greatest Virtue. *1 Cor. 13. Though you speak with the Tongues of Men and Angels, and have not Charity, it avails nothing. Sabbath* we ought to have *Love and Charity*, as else it prevails nothing. *2. The Expectant* should say something of the *Flour* as to this, I shall declare two points of my faith.

First, I believe, that all are bound to obey the King and his Laws.

Secondly, I do declare, that those that do break the Law in Word, or any Addition, that doth A blasphemy against his Majesties Title; that it is a sinne to damne him, as much as he who doth A traitorray Christ. An Oath, in taking God to witness, and as much as if he took his Life and Justice to take; as that he that takes a false Oath is guilty of deahty in the Life of God, and his Justice; and of his owne Damnation. And if we be Guilty of this, I do declare; that all the fire of Damnation would fall upon me, because I denyed the truth, and doo strake at God by my sin, by denying of the Truth, thus much Damnation. A Second Damnation is, that if any man knowe of an evil against his Majesty, his Kingdome and Nation; and to hide, or not discovair it; he shall Answer for that Mischief, that comes thereby; for that a man should have shied and Committed his many sin, as these men in England, that had suffered.

Fourthly, I should have been Guilty of my own death, for that Justice did
 him offered me my Life: if I would confess what I knew of the Plot, which

had I known, and not discovered, would have made me the Cause of my own death, which would be a fourth Damnation.

I would have said more, but that I gave my speech to a friend to be printed.

Mr. Sheriff. I pray Sir, speak on what you have to say, and no one shall interrupt you.

Mr. Johnston. Now I have no more to do, but to make my address to Almighty God with all the powers of my soul, that I may have his mercy and pardon of my sins; and therefore I beg, that all the Catholics, that joyn in unity of this same Faith, would make an address unto God for me, that we may receive pardon for our sins. I have nothing now, but wishes left; I wish my Imitate David in his Repentance, and that my Eyes may run down with Tears, because I have not kept Gods Laws; I wish with the prophet Jeremiah that Rivers of waters may fall from my Eyes, by reason of Sin. Lam. 2. 48. But I shall not be proper to me at this time, I have kept my self from them, led by shedding Tears; some might say, I was unwilling to die, or feared death; but instead of Tears, I offer all the Blood in my veins; and I wish every drop were an Ocean, and I would offer it up unto God; and I wish, that I might become a Man like David; I wish I had Mary Magdalens penitential Tears; I wish I had her Arms to embrace the feet of mercy; I wish I had all the Graces of Saints and Angels, and I would offer them all to God for the Remission of my sin: this is my desire; and this I wish for, as much as is in me. I offer first my Life, and I beseech and desire of God, to turn his face from my sins, but not from me. I offer up my Life in satisfaction for my sins, and for the Catholic Cause; and I beg for those that be my Enemies in this my death, and I desire to have them forgiven, because I go to that World of Happiness, sooner than I should have done. And humbly beg pardon from God and the World; And this I beg for the Merits and Mercy of Jesus Christ, I beseech God to bless his Majesty; and give him a long Life, and happy Reign in this World, and in the World to come. I beseech God to bless all my Benefactors, and all my Friends, and those that have been any way under my charge. I beseech God to bless all the Catholics, and this Nation, and his Majesties privy Council, and great that they may do no otherwise, than what may be for the Glory of God here. So I beseech God, that he will give them Grace to serve him. I beseech God to Bless the Parliament that is now in Election, that they may determine nothing, but what they themselves do hope to be judged by at the last day.

I beseech God to bless all that suffer under this Persecution, and to turn this our Captivity into Joy; that they which sow now in Tears, may Reap in Joy.

I beseech God to save the Death of my Body, and to receive my Soul. I have no more to say.

Mr. Sheriff. I give you no Interruption, but only whereas you said, That you Dyed for the Faith; that is not so: You do not Dye for that; but because you being his Majesties Subject, received Orders from the Church of Rome, beyond the Seas; and came again into England, contrary to the Law.

Mr. Johnston. That was pardoned by the Kings Act of Grace.

Mr. Sher. That Act pardoned only Crimes committed before the making of it; but not those done since, as your Continuance in England was.

Mr. Johnston. I am sorry, if I have given Offence in any thing I have said: My Reason for it was, because when I was sent for to the Judges upon Sunday-Night, Judge Atkins told me, I Dyed not for being concerned in the Plot, but for being a Priest.

Mr. Sher. No, but for your Continuance in England against the Law, (being a Priest.)

Mr. Johnston. God Receive my Soul.

Mr. Sher. Sir, You may take your own time, and you shall have no Interruption. Sir, Will you be pleased to have your own time.

Jaylor. Sir, Pray give the Signe, when you please to be Turned Off.

Mr. Johnst I will give you no Signe; Do it when you will.

(And so he was Executed.)

And thus this Popish Faction design to delude the World, by pretending that they dye only as Martyrs for their Religion; This Priest, with great Affeverations denies his knowledge of the Horrid and Damnable Plot, wherein we have not much reason to give credit to him, since it has been lately so fully and undenyably demonstrated. That Lies, Equivocations; yea and the most solemn Affeverations to an untruth, even at the last Moment, is not only Lawful, but Meritorious, when it may advance the Interest of Holy Church. Besides, if I forbid a man to come into my House upon pain of death, and he will be so obstinate, notwithstanding he knows the penalty, to rush in upon me, if he lose his Life in the Quarrel, he will be Judged by all wise men to dye like a Fool, and his blood is upon his own head. Again, we are fully satisfied, that whoever shall seduce any of the Subjects of this Kingdome to the Popish Religion, does at the same Instant, make the Person Seduced a Rebel and Traytor against his Prince and Country; since in a Letter written by that blessed Saint *Harcourt*, lately departed at Tyburn, He does there allow his Profelytes to take the Oaths of Allegiance and Supremacy; reserving the fence they take it in, to themselves; whereby we may evidently perceive, that they make use of Religion only as a Politick Engine, which they manage as may best serve their cursed designs; and that no Oaths, Tests, or Obligations whatsoever, can possibly bind or oblige them, but that they may be Indulged in breaking or evading the force thereof, which our wise Ancestors were very sensible of; and therefore with great prudence made this Excellent Law against their Leaders, since (if a Factious Priest have the sole Command of the Conscience, and that whatever he Commands must be indispensable obeyed) no Prince, nor Government can possibly be safe or secure; and therefore Persons of such Principles as the *Romish* Clergy avow and own, ought with the greatest Reason to be hooted out of the World, as being the most cursed, and dangerous Enemies to man-kind. Let us therefore conclude with the Prayer of the Church in the Old Liturgy.

Be thou O Lord our mighty Protector, and scatter our Cruel Popish Enemies, who delight in Blood, strengthen the hands of our gracious King, the Nobles, and Magistrates of this Land with judgment, and Justice, to cut off those workers of Iniquity, whose Religion is Rebellion, whose Faith is Faction, whose practice is Murthering Souls and Bodies, and to root them out of the Confinnes and Limits of this Kingdom, that they may never prevail against us, nor Triumph in the Ruine and destruction of thy Church and People. Amen.

FINIS.